

The Story of Kherudin.

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Penghulu Mat Nordin learnt this story of Kherudin many years ago from Mohamed Unus bin Mohamed Arip who, so far as is known, was of pure Perak descent.

The tale is told that once in the olden time there was a merchant called Mansur who had seven sons. Now he was very rich. But one day, owing to the will of God, he fell ill with many and very grievous sicknesses. Many doctors and medicine men tried to physic him but could not restore him to health. So one day he called his seven sons and at that time he declared his will to his eldest son, Zainal Abidin, his second son, Kamarudin, his third son, Shamsudin, his sixth son, Bahakudin, and to his youngest son, Kherudin, saying to them. "Hai, Zainal Abidin, on this day have I made my will. As regards your younger brother Kherudin you must take very great care of him, for it seems to me that he is the one who will be most fortunate, indeed all of you will be able to obtain your living through him. Now on no account whatever are you to transgress this my will. If you do, I shall certainly curse you both in this life and hereafter and you will not obtain peace."

His son named Zainal Abidin made reply and said, "It is good, my father."

Two or three days later Merchant Mansur returned to the mercy of God. After that Zainal Abidin called all the priests and preachers, hajis and lebais, to pray for his father. He also got ready the siraja diraja, that is to say the bier on which the body is carried to the grave. This was adorned with all sorts of most precious things. He gave away in alms many tens of thousands of dollars to all those of the faith who were there on the day that his father was laid in the earth. After he had completed the feast of the third day and

of the seventh day and of the twice seven days and of the forty days and of the hundred days after all this work of the feasts had been settled, Zainal Abidin carefully followed out to the letter the will of his father as regards the upbringing of his youngest brother.

After a very long time when Kherudin had grown up, the eldest brother made a plan with his younger ones to go on a trading voyage. They all replied that it was a most excellent plan. So after this meeting they ordered the second son of Kamarudin to get ready a very big ship and to load all sorts of trading things therein. After voyaging for some days they came to a country and the six brothers with Zainudin went to lay before the king of the country all sorts of offerings in homage, but the youngest brother was left to watch the ship. Now Kherudin had been given a hundred dollars by his eldest brother in order that he might buy anything that he fancied. This had been ordered in his father's will. While he was watching the ship, a certain man in the country who had been keeping a mangy dog began to think on this wise. "What is the good of taking care of this mangy dog? The food that I give it is only a loss." So that day he made up his mind to destroy it by setting it adrift in the sea. But when the man reached the shore leading the dog with him and Kherudin saw that he meant to throw it into the sea, he said. "What are you going to do with the dog?"

The owner replied. "I am going to set it adrift, because it is mangy and I cannot afford to feed it any longer."

Kherudin said, "Will you sell the dog?"

The man said, "If you want to have it, take it."

Kherudin said, "If you give it to me, I do not want it, but if you will sell it for thirty dollars I will buy."

When the dog's owner heard that he replied gladly, "Take it." So Kherudin paid over thirty dollars, and the man took it and went away back to his own house. A little later his elder brothers came back from the palace, and found Kherudin busy bathing his dog. They said to him. "Where did you get the dog?"

Kherudin answered. "I bought it just now for thirty dollars."

The five brothers said. "The fellow is cracked, a ninny to throw his money about like that for no use."

"Don't be angry with him. It is not your money that he has given away."

Some days later the elder brothers again went on shore to buy all sorts of merchandise to bring back to their own country and again Kherudin was left to take care of the ship. While he was on watch a man brought a mangy cat which he intended to throw adrift into the sea. Kherudin said, "What are you doing with that cat?"

The man with the cat answered, "I am going to set it adrift in the sea."

Kherudin said, "Will you sell it?"

The owner of the cat answered. "If you would like to have it, take it."

Kherudin said, "If you merely give it, I do not want it, but if you will sell it for thirty dollars I will buy it."

So the owner of the cat said, "Very good then." And Kherudin paid him the thirty dollars. The man went back to his house rejoicing. A short while after the six elder brothers came back from the shore and found Kherudin busy bathing the mangy cat. The five said to him, "Where did you get this cat from next?"

He answered, "I have just bought it for thirty dollars."

They said to him, "Are you a human being? Have you no brains? You are just like a beast, and when a man is like a beast, it is a very great curse indeed."

The eldest brother said, "What is the use of being angry with him? It is not your money with which he bought it. I gave him that money. Let him buy whatever he likes. I don't mind."

So Kherudin lavished all his care on the dog and on the mangy cat and paid no attention to the trading voyage. He gave his whole energy to looking after the dog and the cat.

About two days after this his brothers again went on shore to look for all sorts of things to trade and left him again in the ship. Then another man came along dragging a snake by a noose which he had fastened round its neck. He also wanted to kill it by throwing it into the sea.

When Kherudin saw the man dragging the snake he said, "What are you going to do with that snake?"

The man said, "I am going to kill it and throw it into the sea."

Kherudin said, "Will you sell it?"

The man said, "If you want it take it."

Kherudin said, "If you give it to me, I do not want it: but if you will sell it for thirty dollars I will buy it."

The man said all right. After that Kherudin paid the thirty dollars. When he had bought the snake Kherudin looked after it so well that his brothers never knew about it.

Now it seemed that this snake was the king of all snakes, so in the middle of that night, all his ministers and all his subjects came before him. The ministers made obeisance saying, "Your majesty, why do you live here? Why have you abandoned your throne? What is the fault of your servants? Have we not all obeyed your august commands? As far as we can remember never have your servants even on one occasion rebelled against your august commands."

Kherudin heard all that they said. The king snake replied, "It was no fault of yours. Only it happened that one day as I went along by myself intending to look at the sports of mankind, while on the way I became thirsty so I went to look for water. While doing this I met with one of these folk, who struck me and intended to kill me and cast me into the sea. But then we met this man who redeemed me for thirty dollars, and that is how it happened that I did not die."

Then all the ministers proceeded to present themselves before Kherudin and made obeisance saying, "Your majesty, this snake which you have redeemed is the king of all the

snakes. If there is any pity any mercy in your majesty, your slaves trust to be allowed to return you this money."

Kherudin answered, "Even if he is the king of all the snakes, yet we cannot give him back for we are fond of him."

So all the ministers besought him saying, "If your majesty will not allow us to give you money, then there is a certain fairy ring which we can present to you. Whatever your intention or whatever your wish may be, it will bring them all to pass."

When Kherudin heard that, he said, "If that is true, you can take the king snake."

So all the ministers rejoiced greatly and besought permission to retire, which was graciously given them. The king snake was borne away on his ryots heads, back to his own country.

The next day the eldest brother, Zainudin, said, "Tomorrow we will sail home."

Kherudin heard what he said and saw that he had only ten dollars left. So he went on shore to buy all the fish scales and broken pots at the fish sellers' place. He bought every fish scale and broken sherd from those people who lived there for ten dollars. They were all very glad. Then he carried them all off and stored them in the ship. His eldest brother just noticed him, but the five others kept on grumbling and were angry with Kherudin for his mad conduct.

After that on the next morning they set sail, and Kherudin was still more devoted to his mangy dog and to his mangy cat. After voyaging for seven days and seven nights they reached their own country. As soon as ever they arrived, the six brothers each took a present to offer as homage to the king.

The king said, "The six of you have each given me a present but your youngest brother seems to think that he need present no homage to me."

The eldest brother replied, "It is because this youngling, Kherudin has brought nothing whatever back with him."

After that they all craved permission to return to their own house.

When they got there the five brothers said, "This fellow is of no value in the king's eyes. The rest of us all took a present. He alone took none. And so we were put to shame, for of course people will not say that we are rich, and of course people will not say that Merchant Mansur was our father."

But Kherudin was silent and made no reply.

The next day he went to his mother, Siti Rasimah, and said, "Mother, mother, please go and bespeak the king's daughter in marriage."

His mother answered, "Why, what resource have we? Certainly such poor people as we are will not be received by the king."

Her son said, "Please go, mother. You can but try."

So his mother went before the king and lifted her ten fingers in obeisance and made homage, saying, "Pardon my lord, a thousand be the pardons vouchsafed to your most humble slave, who humbly craves for pardon. My child, my youngling, Kherudin has preferred a request. He desires to become your august majesty's slave, and to repair the broken flooring and the torn partitions in your palace."

The king quite understood what Siti Rasimah meant, so he said, "I would like to give my child a husband, but Kherudin must first accomplish what I want and then, please God, I would accept him."

Siti Rasimah made obeisance, "Pardon, your majesty, your slave wishes to hear a little of the royal commands, what is your intention, what is your desire towards her in the dust at your feet?"

The king said, "First of all, he must make me a royal palace whose pillars are of mingled gold and silver and whose walls are of pure gold, and with a diamond cupola. Then secondly he must make a landing of gold from the palace right down to the sea. Then thirdly he must make a gold road between his house and my palace."

When he had finished speaking Siti Rasimah became very sad and after she had obtained leave to depart she returned home weeping looking for her son, and saying, "This time mother and child are indeed separated."

Kherudin saw her weeping and became very frightened. He said, "Why are you weeping, mother? What has the king said?"

So his mother told him all that the king wanted. Kherudin said, "If that is all that the king wants, do not be frightened, mother; go and tell the king that whenever he wants it done, I am ready to do it."

So the next day Siti Rasimah again went before the king and made obeisance.

"Pardon your majesty a thousand pardons, when does your majesty desire to have this thing done?"

The king said, "I want it done in three days time from now. When it is quite finished I will marry my daughter to him at once."

After that Siti Rasimah was given leave to return. She told her son all that the king wanted and Kherudin replied, "Very good." So that evening he ordered his mother to make limes and cosmetics ready and also told her to sleep at another house for that night, so that he was left alone. In the evening when alone by himself he bathed and perfumed himself. At midnight he called out aloud, "Oh! fairy ring that was given me by the king snake, if you really are a fairy ring, I ask you to make me a royal palace whose pillars are of mingled gold and silver and whose walls are of pure gold, and a landing place of pure gold from the palace to the sea side, and a pathway of gold from the palace to this house of mine."

At that very instant with a noise like thunder came all the jins and the king snake and all his ministers before Kherudin.

The king snake said, "Why is my beloved troubled of heart?"

So Kherudin answered, "I have asked for the hand of the daughter of the king of this country, and he has asked me

to make a royal palace and a landing place and a pathway of pure gold, and also that the palace should have a diamond cupola."

The king snake said, "When does my beloved want this done?"

Kherudin answered, "I want it done to-night."

So that very night after the king snake had concentrated all his will on fulfilling Kherudin's request, everything came into being perfectly complete. The glamour of the palace burst all over the whole country side, and all the retainers and all the great men were terrified and went before the king. The king too was greatly astonished, but in a little while he recollected the request that he had made of Kherudin. Then he became very glad and told all his retainers; each of whom afterwards went back to his own house. The king was very pleased indeed to see what Kherudin had done. As soon as ever it was day, the whole population came together to see the king's palace. They were all astonished. When each one was satisfied with gazing on this most wonderful sight they all went back to their own homes.

Later on Kherudin went to his mother and said; "Mother, go and ask the king when he is going to marry me to his daughter."

Siti Rasimah at once went before the king. When she reached the royal presence she made obeisance, lifting her ten fingers in homage, and said, "Pardon your majesty, a thousand thousand pardons, your slave trusts peradventure to be pardoned for preferring her request, since she has for such a long time obeyed the royal behest. Your slave has been asked by her youngling Kherudin to enquire from your majesty what is to be done about your former promise."

When the king heard Siti Rasimah's request he pondered thus in his heart: "Of a certainty I spring from a race of kings who have come down from father to son from the olden days, and this Kherudin is the son of a merchant. If I marry my daughter to him I shall be put to shame when the kings in the other countries come to hear of it. But if I break my word he

may raise the country in revolt, and perhaps he might subdue it, for he is clearly a man endowed with many charms and magic powers."

So in thinking thus the king spake as follows: "Very well, the marriage will take place in seven days time."

When Siti Rasimah heard the king's words she went home and told her son all that the king had said. Kherudin was very glad. On the next day the king told one of his friends to call all his retainers together. And on that day all his ministers were gathered together. The king was seated on the royal throne of state and spake on this wise: "Hai! one and all, retainers of mine, we have called you together to make preparations for the wedding of our daughter Princess Shamsiah with the merchant's son named Kherudin."

All the retainers made obeisance, saying, "Pardon your majesty, a thousand thousand pardons, we are all willing to bow our heads beneath your majesty's commands."

When the king had made an end of speaking and the retainers had finished their homage, the retainers all lifted their ten fingers, and obtained leave to return each to his house. The very next day the ministers all began to obey the king's behest: the days were like nights and the nights were like days, the whole country was in an uproar and all the inhabitants were gathered together. The blind were led in and the lame came on crutches.

When the seven days and the seven nights were completed Kherudin was brought in procession to the king's house with all sorts of finery. Still more was lavished on the Princess Shamsiah. When Kherudin reached the royal audience hall it was crammed full with all the ministers, eunuchs, heralds, all the penghulus, the whole army of the common folk were in the royal hall. The king himself was present seated in state on his royal throne and he had called the kathi and had empowered him to marry his daughter to Kherudin. When the kathi arrived he came on bended knee lifting his ten fingers in homage, and when the king had fully confirmed the power bestowed and he had again lifted his hands in obeisance,

he went back to find Kherudin. When he got near Kherudin he ordered him to sit down on one knee. The kathi then read the marriage service, after that he spoke to Kherudin, and when he had made an end of that and he had prayed in all sorts of ways for the safety of the king's children, husband and wife, and for their parents and for all the people in the realm, when he had made an end of all that, they bore Kherudin into the palace and seated him next to Princess Shamsiah. All the men and all the women who saw the sight were very greatly pleased, for it was for all the world just like the moon encircled by stars. Next they brought the marriage cake of rice, which was ornamented in many ways. Both husband and wife partook of it. When they had finished eating they were next led by the eunuchs and female attendants into the royal bed-chamber, and the golden state curtain was lowered. Many were the terms of endearment that Kherudin lavished on his wife, but she bore herself most humbly. When Kherudin saw that, a great pity arose in his heart and he embraced her and fondled her with many sweet and kind words to soothe his wife's heart. So Kherudin came to love his wife.

Some days after, Kherudin went out hunting. His wife made ready all sorts of provisions. He left behind his magic ring with his wife and set off with an army of retainers and with elephants and horses. While her husband was away hunting the Princess Shamsiah noticed that the setting of the ring was old and worn. So she ordered one of her attendants to call the most skilful Chinaman in the country. He quickly came to her presence and she ordered him to reset the ring in a more beautiful way. The jeweller said "Very well." He obtained permission to return to his house. When he got there he had a good look at the jewel in the ring. Never had he seen so fair a gem. So that very night he ran away with it.

After two days time Kherudin came back from hunting with all sorts of things that he had taken in the chase. When he reached his wife he asked for the ring. She replied that she had given it to a Chinaman to put it in a better setting. The princess ordered one of her servants to go and call the jeweller. When the servant reached his house she

learnt that he had run away. So she ran back to the princess and informed her. As soon as Kherudin heard what the servant said he swooned without saying a word. The princess was greatly distressed for her husband. An uproar arose in the palace and the king her father came to see why his son-in-law had fainted.

While this was going on the mangy cat got to know what had happened to his master and he took counsel with the mangy dog.

"What will be the end of this thing? Our master has been in a swoon for several days because he has lost the fairy ring given to him by the king snake. I think that it is only right that we should go and look for this ring for that Chinaman has run off with it to some other country. If we cannot find it, the care spent on us by our master is quite useless."

The mangy dog replied, "Go and get it, for I cannot look for it."

The mangy cat said, "It is not that you are not able merely. You have no strength for it, for you have no love for your master."

The mangy dog said, "It is not that I have no love for my master. I am very fond of him. But I do not know where on earth that ring has been taken by that Chinaman."

The cat said, "If you do not know how to look for it, let me be the head and you can follow. But whatever I say you must do."

The mangy dog said, "If it be arranged like that, let us go."

After they had made this plan the dog and the cat set off, into forests, out of forests, up mountains and down mountains, into plains and across plains. At last they came to a village.

The dog said, "I cannot walk any farther, for I am tremendously hungry."

The cat replied, "I am hungry too. Since that is so, I had better go and look for some food. But let us make

our plans first. I will go into the houses. If I find any food in the kitchen and if I can knock it down to the ground, you must at once snatch it up in your mouth and run off to the jungle."

The dog agreed, so the cat set off. He went into one house where he saw a cooking pot in the middle of the kitchen. So he went in and kicked it down to the ground. The dog snatched it up and ran off to the jungle and the cat followed him. When they got into the jungle they ate until they were satisfied and then being once more strong they went on their way. The mangy cat went into the towns to listen to the people talking but heard nothing. So they went on once more until they came to the sea side. There they saw an island.

The cat said, "Perhaps that Chinaman is there, we must go across to the island."

The dog said, "If you are able to, come along."

So they set off swimming in the sea. They swam for a day and a night. At length both of them reached the island and climbed on shore. They walked about on the beach.

The dog said, "Hai, I can't walk any longer for I am very hungry."

The cat said, "Let us look on the shore, perhaps we can find some fish which we can eat."

In a little while they found a big fish. The cat said, "That is the very fish we want, come and let us eat it." So the cat and the dog finished the fish. After that both of them went on. Every night they listened of news of the Chinaman to see if he was in the island. But he was not.

The cat said, "What resource have we left now?"

The dog said, "I don't know, whatever you think I will agree to."

The cat said, "We had better go to some other country perhaps we will find that Chinaman there."

So they both swam away to another country. After a long long time they arrived and climbed on shore. The dog said, "Hai, cat, I can walk no longer for I am faint with hunger."

The cat answered, "Wait here then, while I go to look for some food."

So he set off. At last he met with a man who was busy smoking some fish. The cat hid in the grass close by and while the man went away to eat his dinner, he took five or six fish and went off with them to the dog. They both ate and when they were satisfied they went on together. When night fell they went to the house of a goldsmith, a Chinaman. The cat thought that this was perhaps the house of the man who had stolen their master's ring.

The dog said, "How are you going to manage to get that ring if the ring is in the house?"

The cat answered, "I have a plan. It seems that this towkay is really the fellow who has stolen the ring."

The cat said to the dog, "You wait on this side of the door and I will wait on that. If you see a white rat, catch it, but don't kill it."

The dog said, "Very well." They each lay in wait on their side of the door. At last about midnight, a white rat came out on the cat's side and the cat caught it.

The white rat said, "Don't eat me."

The cat said, "Yes, I am going to eat you."

Now the white rat was the king of all the rats in that country. When this occurred all the great men of the king rat came.

One of his retainers said, "Do not, oh, Grandfather Cat, devour our king! Whatever you may want we will help you."

The cat said, "Very good, there is a fairy ring in the inside of seven boxes belonging to this towkay. If you get that ring to-night, I will let your king go; if not, I certainly will eat him."

The retainer replied, "Very well, if it is there, we will get it to-night."

So they pressed all the rats in that country and ordered them to bore into that Chinaman's box. So all the rats gnawed through one box after another, until the seventh.

When they had pierced the seventh, one of the army of rats went in and searched about inside. There was only a small bundle of cloth but the rat felt that there really was a ring inside it. So he brought it outside and gave it to the cat. When the cat saw that it really was his master's ring he let the king rat go. So the king rat went off with his army of followers. The cat was very glad indeed and went to find the dog.

The cat said, "Hai, mangy dog, I have got our master's ring. Come along home."

The cat carried the ring in its mouth. When daylight came the cat and the dog set off to swim across a very wide sea. The cat was not in the least tired owing to the power of the ring. But the dog got very tired and spent, so he said to the cat,

"Hai, let me carry the ring for a little, for I see that you are quite fresh."

But the cat said, "You can't carry the ring now; perhaps you will let it fall."

The dog said, "It won't fall."

So the cat gave it to the dog who put it in his mouth. The dog at once became a little stronger. But after a time the ring fell into the sea.

The dog said, "Hai, our master's ring has fallen into the sea."

The cat said, "I told you before that if you carried it, you would let it fall, but you said it would not. Now you have dropped it. And how are we to get it back again?"

So they went on swimming till they got to an island at which they rested.

The cat said, "We had better walk about on the shore."

The cat noticed a large fish rolling over and over on the shore. He thought, "What a fat fish that is. I am hungry; I had better eat it."

So he said to the dog, "Come along and eat this dead fish for I am very hungry."

The dog rushed off and began to eat. The cat also came and ate. The dog guzzled right into the fish's maw. When he broke it open he saw that there was a ring inside. The dog said, "I have found a ring in the maw of this fish."

The cat said, "Here! let me have a look."

So the dog gave it to the cat, and it actually was the ring that had fallen. The cat took it and put it in his mouth, and said "Come along and let us swim back."

So they both swam away. At last after a very long time they reached land. They travelled on, day and night, night and day, until at last they reached their master's country. When they got below the house, Kherudin was still in a swoon. The cat tried to reach his master but was not allowed to get near. So at midnight when they were all asleep, the cat crept up into the house and went to his master and laid the ring on his breast. Then Kherudin sneezed and at once recovered consciousness and went away to his own bedroom. Nobody had noticed anything, so the people who were on guard at the place where Kherudin had swooned were very frightened the next morning when they saw that Kherudin had disappeared. So an uproar arose in the palace. Some one told the king that his illustrious son had disappeared from the place in which he had swooned. The king was very grieved to hear this. Later on in the day, at the time when the ploughman can glance round without being dazzled by the sun, that is to say at the time that you can lift your eyebrows, (about 9 a. m.) the princess Shamsiah came out from her bedroom and heard that there was an uproar in the palace because her husband had disappeared. So the princess ordered one of her servants to go and tell her father that Kherudin had recovered from his swoon and was in his own bedroom. So the maid servant ran off in a hurry to go before the king and said,

"Pardon, your majesty, a thousand thousand pardons, this your slave has come before your gracious majesty on the command of your daughter. The princess commands me to say that Kherudin has recovered from his swoon and is now in his bedroom."

When the king heard this report his grief at once disappeared. While the maid was away seeing the king, Kherudin arose from his sleep. Both husband and wife then proceeded to bathe. When the bathing was over, they had breakfast. They lived together very happily.

After a very long time the king abdicated in favour of Kherudin. As long as Kherudin was king the country increased in peace and became more and more populous. Kherudin was styled Sultan Kherudin Shah because he was so very wise and clever, and because he took such great care of all the natives of the land and because he so fostered all the strangers. His dignity increased and his name became more and more famous in the neighbouring lands.

One day he summoned all the great men of the country and all his brothers. When they were all assembled and he was seated on his throne of state, he made his eldest brother the chief minister of state and the other five brothers the keeper of his buffaloes, of his cattle, of his goats, of his sheep, and of his fowls, each with his separate work. And his kingdom became more and more firm. He may be reigning still, Heaven alone knoweth.

The Story of Kherudin.

Alkēsah maka ada-lah pada masa dahulu kala maka ada-lah sa'orang saudagar nama Saudagar Mansur, maka ada-lah anak-nya laki-laki tujuh orang. Maka sangat-lah kaya-nya. Maka pada satu hari dengan takdir Allah sakit-lah ia dengan bër-bërapa kasakitan amat sangat, maka bër-bërapa tabib dan bër-bërapa bomor akan mēngubati ini saudagar tiada juga mahu baik. Maka pada satu hari di-panggil-nya-lah anak-nya katujuh-nya dan pada waktu itu bër-wasiat-lah ia kapada anak-nya yang tua nama Zainal Abidin dan yang tēngah-nya nama Kamarudin dan yang alang-nya nama Shamsudin dan yang uda-nya nama Bahakudin dan yang bongsu-nya nama Kherudin. Maka kata bapa-nya "Hai Zainal Abidin pada hari ini tēlah aku bër-wasiat-lah kapada kamu. Fasal adek kamu Kherudin ini

handak-lah kamu pëlihara-kan baik-baik kërana ia pada pandangan aku dan rasa hati-ku ia-lah yang sangat bértuah dan sèklian kamu boleh mënumpang kapada-nya. Maka jangan-lah sèkali-kali kamu lalui akan wasiat aku ini, jika kamu lalui juga tëntu-lah kamu aku sumpah dunia dan akhirat tiada-lah dapat sèlamat.” Maka jawab anak-nya yang nama Zainal Abidin “Baik ayah.” Këmdian sèlang antara tiga hari maka ini Saudagar Mansur pun këmballi karahmat Allah. Sètèlah dëmikian dipanggil oleh Zainudin sègala imam khatib, haji dan leba akan sëm-bahyang-kan bapa-nya itu dan dipërbuat-nya sèraja diraja, yaani përusongan mêngangkat mayat ka-kubur dèngan pëlabagei përhiasan yang tèrlalu amat èndah-èndah-nya dan bër-bèrapa puloh ribu ringgit disèdèkah-kan-nya kapada sèklian orang islam yang ada hadir pada hari turun tanah bapa-nya. Maka sètèlah disèmpërna-kan-nya-lah khanduri mèniga hari, dan tujuh hari, dan dua kali tujuh hari dan ampat puloh hari dan saratus hari-nya, shahadan tèlah sëlèsei-lah dëripada pëkerjaan khanduri itu, maka ini adek-nya yang bongsu-nya itu dipëlihara-nya ikut sabagimana wasiat bapa-nya itu juga.

Këmdian lama dèngan kalamaan-nya maka ini Kherudin pun bësar-lah sudah. Maka pada satu hari-nya bër-mëshuarat-lah abang-nya yang tua kapada sègala adek-adek-nya ia hëndak bëlayar bërniaga maka jawab sègala adek-adek-nya, “Itu elok sangat-lah abang.” Maka sètèlah habis mëshuarat itu, maka disuroh-kan-nya adek-nya yang têngah nama Kamarudin akan siap-siap satu kapal yang sangat bësar-nya mèmuat pëlabagai jënis përniagaan, këmudian antara bër-bèrapa hari didalam pëlayaran-nya itu tiba ia kapada sabuah nègri dan naik-lah ini saudagar Zainudin anam bëradek përgi mêngadap raja didalam nègri dèngan mèmbara pëlabagai jënis përsëmbaran kapada raja dan adek-nya yang bongsu-nya tinggal mënunggu kapal. Maka ini Kherudin ada dibëri oleh abang-nya yang tua itu saratus ringgit akan mèmbeli apa-apa yang disuka’i-nya akan hëndak mëliah-kan sèpërti wasiat bapa-nya.

Këmdian didalam ia mënunggu kapal itu ada-lah satu orang didalam nègri itu ada pëlihara sa’ekor anjing kurap, fikir-nya, “Apa guna aku pëlihara ini anjing kurap, buat rugi, aku bëri makan-nya sahaja.” Këmdian itu hari juga ia hëndak bunoh buangkan kalaut. Këmdian sërta sampai ia katëpi laut mèmbara

itu anjing maka dilihat oleh Kherudin ini orang hendak membuang-kan anjing itu, maka kata-nya, "Hendak dibawa kamana itu anjing?" Maka jawab tuan anjing itu, "Sahaya hendak buang-kan kalaut, kerana ia sudah kena penyakit kurap tiada-lah lalu lagi beri makan sahaja." Maka kata Kherudin "Dijual-kah itu anjing?" Maka jawab tuan anjing "Jika tuan hendak ambil-lah sahaja." Maka kata Kherudin "Jika diberi-kan sahaja sahaya tiada mahu, jika dijual tiga puluh ringgit sahaya beli." Maka tuan anjing menengar yang demikian itu, suka-lah, jawab-nya, "Ambil-lah," serta dibayar oleh Kherudin harga-nya \$30—sudah diterima-nya harga anjing itu ia balik karumah-nya. Kemudian sabuntar lagi turun abang-abang-nya itu daripada mengadap raja. Maka dilihat oleh abang-nya ini Kherudin tengah memandi-kan anjing-nya, maka kata abang-abang-nya itu, "Dimana kamu dapat ini anjing?" Maka jawab Kherudin "Sahaya beli tadi dengan tiga puluh ringgit." Maka kata abang-nya yang lima orang itu "Ini-lah orang yang gila dan bodoh membuang-kan duit dengan tiada faidah." Maka jawab abang-nya yang tua, "Jangan kamu marah kepada-nya. Bukan-nya kamu yang memberi duit itu."

Kemudian antara dua tiga hari abang-abang-nya berjalan naik kadarat akan membeli pelbagai jenis perniagaan hendak dibawa ka-negri-nya, tinggal Kherudin juga menunggu kapal. Maka didalam ia menunggu itu ada satu orang membawa sa'ekor kucing kurap hendak membuang-kan kalaut, maka kata Kherudin "Hendak kamana dibawa kucing itu?" Maka jawab tuan kucing itu, "Sahaya hendak hanyut-kan kalaut." Maka kata Kherudin "Dijual-kah itu kucing?" Maka jawab tuan kucing itu "Jika tuan mahu ambil-lah sahaja." Maka kata Kherudin "Diberi-kan sahaja, tiada sahaya mahu, jika dijual tiga puluh ringgit sahaya beli." Maka kata tuan kucing itu "baik-lah." Maka diberi oleh Kherudin harga-nya \$30—suka-lah hati tuan kucing itu maka ia balik karumah-nya. Kemudian antara sabuntar lagi turun-lah abang-nya anam beradek dari darat, maka dilihat-nya ini Kherudin tengah memandi-kan kucing kurap. Maka kata abang-nya yang lima orang itu, "Dimana pula kamu dapat kucing kurap?" Maka jawab-nya "Sahaya beli tadi tiga puluh ringgit ini." Maka kata abang-abang-nya itu, "Ini-lah manusia yang tiada berakal seperti binatang dan apa-

bila manusia sēperti binatang chēlaka yang amat bēsar.” Maka kata abang-nya yang tua “Apa guna kamu marah-kan dia? Bukan-nya duit kamu yang dibēlikan-nya. Itu duit aku mēm-bēri-kan-nya. Maka apa-apa yang disuka’i pada hati-nya boleh ia bēli. Aku tidak fēhduli-kan.” Maka ini Kherudin pun ia pēlēhara-lah anjing dan kucing kurap itu dēngan sahabis-habis akhtiar-nya, maka tiada-lah ia fēhduli-kan alkesah perniagaan. Sēmata-mata ia mēmēlihara anjing dan kucing itu sahaja.

Kēmdian antara dua hari pula naik pula abang-abang-nya kadarat akan mēnchari pēlabagai jēnis dagangan, maka ia ting-gal juga dikapal, kēmdian datang satu orang mēnarek anak ular dijērat-nya dēngan tali pada leher anak ular itu ia hēndak bunoh buangkan kalaut. Maka tērlihat oleh Kherudin itu orang mēnarek anak ular itu, maka kata-nya “Hēndak kamana di-bawa anak ular itu?” Maka jawab orang itu “Sahaya hēndak bunoh buangkan kalaut.” Maka kata Kherudin “Dijual-kah itu anak ular?” Maka jawab tuan ular itu, “Jika tuan hēndak ambil-lah sahaja.” Maka kata Kherudin “Jika dibēri-kan sahaja tiada sahaya mahu, jika dijual dēngan hērga-nya \$30 boleh sahaya bēli.” Maka jawab tuan ular itu “baik.” Habis itu ia bayar-lah tiga puluh ringgit, maka apabila sudah dibēli-nya ini ular maka Khērudin pun pēlihara-lah dēngan sachukop-nya tiada ditahu oleh abang-abang-nya. Maka ini anak ular rupa-nya raja sēkalian ular.

Kēmdian ada-lah waktu tēngah malam itu juga, maka datang-lah sēgala mēntri dan sēgala rayat-rayat raja ular ini, mēndapat-kan raja-nya. Maka sēmbah sēgala mēntri-mēntri-nya, “Tuanku mēngapa dudok pula disini mēninggal-kan tēmpat karajaan? Apa-kah salah patek sēkalian? Tiada-kah patek sēkalian mēnjunjong titah kabawah duli? Pada ingatan patek bēlum pērnah satu kali pun patek sēkalian mēmperbuat dērhaka kapada kabawah duli.” Maka didēngar oleh Kherudin sēgala pērkataan sēgala mēntri ular ini. Maka jawab raja ular itu “Bukan-nya kērana apa-apa, hanya-lah ada satu hari aku pērgi bērjalan sa’orang diri, sahaya hēndak mēlihat-kan tērmasa sēgala manusia, maka pada waktu itu tērasa pula hēndak minum, jadi pērgi pula aku mēnchari ayer, maka didalam aku bērjalan ini bērjumpa dēngan sa’orang manusia lalu dipukol-nya aku, hēndak dibunoh buangkan kalaut. Kēmdian bērjumpa pula

dengan tuan ini lalu ditēbus-nya tiga puloh ringgit, ini-lah sēbab-nya tiada aku mati.” Kēmdian bērhadaḥ-lah sēgala mēntri-mēntri ini mēngadaḥ Kherudin maka sēmbaḥ mēntri kapada Kherudin, “Tuanku ada pun anak ular yang tuanku tēbus tiga puloh ringgit itu, ini-lah raja sēkalian ular, jika tuanku ada bēlas kasihan akan patek haraḥ akan boleh patēk sēmbaḥ-kan kēmbali duit tuanku itu.” Maka jawab Kherudin “Jikalau bētul ini anak raja ular tiada-lah kami bēri balik kērana kami pun kaseḥ pula kapada-nya.” Maka dipohonkan juga oleh mēntri-mēntri itu kapada Kherudin kata-nya “Jika tuanku tiada bēri bayar dēngan duit boleh patek pērsēmbaḥ-kan sabēntok chinchin kasaktian. Jika apa maksud dan hajat-tuanku sēmuanya sampai.” Maka tēlah didēngar oleh Kherudin yang dēmki-an itu kata-nya “Jika bētul bagitu bawa-lah anak raja ular ini.” Maka sēgala mēntri-mēntri itu pun tērlalu-lah suka-nya sērta bērmohon-lah bērjalan kapada Kherudin, maka jawab-nya “Baik-lah.” Maka anak raja ular pun dijunjong-lah oleh sēgala rayat-rayat-nya diatas kēpala-nya bawa balik kanēgri-nya.

Kēmdian satu hari bērkata-lah abang-nya yang tua nama Zainudin kata-nya “Esok hari kita bērlayar balik.” Maka didēngar oleh Kherudin pērkataan abang-nya itu dan ada-lah tinggal duit pada-nya \$10—kēmdian itu naik kadarat pērgi mēmbēli sēgala sisik ikan dan tēmbikar pēchah-pēchah katēmpat orang-orang bērjual ikan, maka dibēli-nya-lah sēgala sisik ikan dan tēmbikar pēchah-pēchah itu kapada orang-orang yang dudok disitu dēngan harga \$10. Maka suka-lah hati orang disitu, maka ia angkat sēkalian-nya dimuat-nya kadalam kapal itu, maka abang-nya yang tua itu mēlihat-kan sahaja dan abang-abang-nya yang lima orang itu mērungut-rungut sahaja maraḥ-kan Kherudin ini sēpērti kalakuan orang gila. Habis itu maka pagi esok-nya bērlayar-lah kapal itu dan Kherudin masēh ia bēla anjing kurap dan kuching kurap sahaja, maka antara tujuh hari tujuh malam sampai-lah kanēgri-nya dan manakala sudah sampai, maka abang-abang-nya yang anam bēradek masing-masing mēmbawa pērsēmbaḥan kapada raja-nya itu. Maka kata raja, “Kamu yang anam bēradek ada-lah masing-masing mēmbawa pērsēmbaḥan kapada beta dan adek kamu yang kēchil itu tiada ia mahu mēmbawa pērsēmbaḥan kapada beta.” Maka jawab abang-nya yang tua, “Ada pun didik Kherudin itu tiada suatu

apa pun yang ada dibawa-nya." Habis itu ia pun bėrmohon-lah balik karumah-nya. Maka sėrta sampai abang-abang-nya lima orang lain itu, "Ini-lah orang yang tiada bėrharga kapada raja-raja. Orang-orang lain-lain sėmua-nya ada mėmbawa pėrsėmbahan hanya-lah kamu sa'orang yang tiada mėmbawa pėrsėmbahan mėnjadi malu-lah kapada raja-raja kėrana kita ėntahkan kaya dan ėntahkan Saudagar Mansur juga disėbut orang." Maka ini Kherudin pun diam tiada suatu pėrkataan.

Maka esok hari-nya pergi-lah ia mėndapat-kan mak nama Siti Rasimah, kata-nya, "Mak-mak pėrgi-lah mak pinang-kan sahaya kapada anak raja itu." Maka jawab mak "Apa-lah upaya kita, kėrana kita ini orang miskin tėntu tiada ditėrima oleh raja itu." Maka kata anak-nya "Pėrgi juga mak, boleh pandu dahulu." Maka mak-nya pun pėrgi-lah mėngadap raja sėrta *mėngangkat kadam jari sapuloh*,¹ sėmbah-nya. "Ampun tuan-ku bėribu-ribu ampun harap-kan diampuni sėmbah patėk yang tėramat hina harap-kan diampuni ada-nya ; ada pun sėpėrti anak *didik* ² Kherudin itu ia hėndak bėrmohon pėrsėmbah-kan diri-nya kabawah duli akan jadi mėmbaiki *lantai yang patah dan dinding yang koyak*."³

1. Mengangkat kadam jari sapuloh.

The proper way of making this obeisance is on bended knee. The hands are placed together open with the fingers touching each other. The thumbs also touch but are drawn well back. The hands are then carried up in front of the face and down again. If addressing the sultan the thumbs should be brought up above the end of the nose close to the eyes. If addressing the raja muda the thumbs should be carried to just below the end of the nose. When addressing others who are entitled to this salam the thumbs should not be carried higher than the chin.

2. Didik.

This is the correct word to use when referring to one's own offspring in addressing royalty.

3. Lantai yang patah dan dinding yang koyak.

The subject matrimony has to be broached most delicately. One must thread oneself in, menjarum jarum. The initial process is known as the kesalahan sirih sabekas or jabat salam or chelapai mulut. One version which was given me uses this phrase :

Sahaya ini ada di suroh orang kapada mika.

Apa maksud orang disuroh ?

Sahaya ini disuroh orang datang kapada mika 'nak berhambakan diri, 'nak bėrbaik lantei yang patah, dinding yang pesok, atap yang tiris.

Seperti maksud mika yang di suroh orang itu, teman dengar, kėmdian seperti yang mika kata itu, adalah pada diri teman, tetapi sa-benarlah hal

Maka raja itu pun herti-lah akan maksud Siti Rasimah itu, maka titah raja itu, "Aku pun suka juga hendak mēmbēri anak-ku bērsuami tētapi jika lalu Kherudin itu mēnyampai-kan sēpērti hajat-ku, insha-allah, aku tērima." Maka sēmbah Siti Rasimah, "Ampun tuanku harap patēk hendak mēndēngar sēdikit titah, apa-apa hajat dan maksud kabawah duli itu." Maka titah raja itu, "Yang pērtama buat-kan aku sabuah mahligai tiang-nya dēripada suasa dan dinding-nya dēripada amas sapuloh mutu dan bērkēmunchak dēnganintan. Kaduaku mintak buat-kan jambatan dēripada amas juga dari mahligai hingga sampai ka-tepi laut. Dan yang katiga-nya aku mintak buat-kan pēlantaran dari mahligai hingga sampai ka-rumah Kherudin sēndiri dēripada amas juga." Maka apabila habis titah raja itu maka Siti Rasimah pun tērsangat-lah duka chita mēnēngar titah raja itu, maka ia bērmohon-lah balik sērtā mēnangis-lah ia mendapatkan anak-nya itu, kata-nya, "Sakali ini bērchērai-lah kita anak bēranak." Maka dilihat oleh Kherudin ma'-nya mnangis itu. Maka tērkējut-lah ia sērtā kata-nya, "Apa yang ma' tangis-kan itu dan apa titah raja?" Maka dikhabar-kan oleh ma'-nya sēpērti maksud raja itu. Maka kata Kherudin "Jika sabanyak itu sahaja ka-hēndak raja itu, jangan-lah ibu-ku susah hati lagi. Pērgi-lah ma' sēmbah-kan pada raja bila-kah ia mahu itu barang boleh sahaya pērbuat." Kemdian esok hari-nya pērgi pula Siti Rasimah mēngadap raja. Maka sēmbah-nya, "Ampun tuanku bēribu-ribu ampun. Bila-kah tuanku bērkahēndak-kan pērkara itu?" Maka titah raja, "Aku mahu didalam tiga hari ini juga. Apabila sudah hadir tēlah aku nikah-kan-lah dēngan bēr-bērapa sēgēra-nya." Habis itu Siti Rasimah bērmohon pulang. Maka dikhabar-kan-nya-lah sēgala kahēndak raja itu, maka jawab Kherudin, "Baik-lah."

Kēmdian pada waktu pētang itu juga disuroh-nya ma'-nya mēmbuat limau bēdak sērtā ia suroh pērgi pada lain rumah yang ia satu orang sahaja, pada pētang itu juga ia berlantau bedak dēngan sa'orang diri-nya. Kēmdian pada waktu tēngah malam ia pun bēriangiang-lah kata-nya, "Hai chinchin kasaktian yang

yang itu teman punya milek-nya, tetapi banyak waris ada sa-blah menyablah. Jikalau bagitu teman minta tempoh didalam dua tiga hari ini, teman 'nak bērjumpa dēngan we—waris teman dan sēgala ipar duai teman. Apa bila sampei tiga hari, balaiklah mika jumpa dēngan teman.

The matter is decided at this second meeting, the kesalahan besar.

dibëri oleh raja ular, jika angkau sunggoih kasaktian aku mintak buat sabuah mahligai tiang-nya dëripada suasa dan lain-nya dëri-pada amas sapuloh mutu dan suatu jambatan amas juga dëri mahiagai hingga sampai ka-tëpi laut dan sata pëlantaran dëri mahligai hingga sampai ka-ru-mah aku ini." Maka dëngan sakatika itu juga bërgëmuroh bunyi datang sëgala jin dan anak raja ular dan sëgala mëntri-mëntri-nya mëngadap Kherudin. Maka kata anak raja ular "Apakah yang ka-kasih susah hati?" Maka jawab Kherudin "Adalah kami mëminang anak raja didalam nëgri ini. Maka ia mintak buat-kan sabuah mahligai dan satu jambatan dan satu pëlantaran dari pada amas sapuloh mutu dan mahligai bërkë nunchak intan." Maka kata anak raja ular "Bila-kah ka-kasih-ku berkahëndak?" Maka jawab Kherudin "Ini malam-lah kami mintak buat-kan." Maka pada malam itu tëläh dichita pula oleh anak raja ular sëpërti maksud Kherudin itu, maka malam itu juga sëmua-nya mënjadi dan siap. Maka mëndërang-lah चाहaya mahligai itu sëluroh nëgri itu, Maka gëmpar-lah sëgala wazir-wazir dan sëgala orang bësar-bësar raja didalam nëgri itu. Maka masing-masing masok mënadap raja, Maka raja itu pun terlalu heiran pula. Maka sajurus sajenang panjang tëringat-lah raja akan përmintaan-nya kapada Kherudin, maka baharu-lah ia suka hati-nya sërta ia khabar-kan pada sëgala wazir-wazir-nya këmudian masing-masing balik ka-rumah-nya. Maka sangat-lah suka hati raja itu mëlihat-kan hal përbuatan Kherudin. Maka apabila siang-lah hari bërhimpun-lah sëkalian orang isi nëgri itu mëlihat-kan mahligai anak raja itu, Maka masing-masing heiran-lah. Maka sangat-lah puas masing-masing mëmandang përbuatan yang tëlalu ajaib itu maka lalu sëkalian mëreka balik ka-rumah-nya.

Këmudian Kherudin pun përgi-lah ia mëngadap ma'nya, lalu bërkata-lah ia "Përgi-lah mak përeksa raja itu bila-kah ia hëndak kahwin-kan sahaya dëngan anak-nya itu." Hata maka dëngan sabentar itu-lah Siti Rasimah përgi mëngadap raja. Maka sërta sampai ia lalu mënyëmbah mëngangkat kadam jari sapuloh, kata-nya, "Ampun tuanku bëribu-ribu ampun, Harapkan diampuni kira-nya sëmbah patek hamba, sëdia lama menjunjong titah, Ada pun patek ini disuroh-kan oleh didik Kherudin akan mëmëreksa prihal përjanjian kabawah duli da-

hulu." Maka sërta mënëngar sëm̃bah Siti Rasimah dëm̃kian, maka termenong-lah raja itu akan fikir didalam hati-nya, "Ada pun aku ini dan anak-ku tẽrtẽntu dari pada bangsa raja zaman dahulu kala turun tẽmurun, dan Kherudin itu bangsa saudagar. Malu-lah aku mëñikah-kan dia, jika didẽngar oleh raja-raja yang lain-lain. Kẽmdian, jika aku mungkir-kan sępẽrti janji, itu takot aku barang-kali dilanggar-nya nẽgri aku ini dẽngan sabuntar barang-kali boleh ia alah-kan kẽrana ia orang yang sangat banyak elmu hikmat dẽngan kasaktian-nya." Maka didalam itu bẽrtitah-lah raja itu titah-nya, "Baik didalam tujuh hari ini kita kahwin-kan-lah." Hata sètẽlah Siti Rasimah mënëngar titah raja dëm̃kian itu maka ia pun balik mendapat-kan anak-nya sërta ia khabar-kan sępẽrti titah raja itu, maka suka-lah hati Kherudin. Kẽmdian esok hari-nya maka raja mẽñyuroh-kan sa'orang kawan-nya mẽmanggil sẽgala wazir-wazir-nya. Maka pada hari itu-lah bẽrhimpun sẽgala pẽrdana mẽñtri-mẽñtri-nya maka dudok-lah raja diatas singga sana takhta karajaan-nya sërta mẽngluar-kan titah. Maka kata-nya, "Hai sẽgala wazir-wazir-ku sẽkalian ada pun kami sẽkarang hẽndak dudok kerja hẽndak mẽ-kahwin-kan anak kami yang lẽr-nama Pẽtri Shamsiah dẽngan anak sãudagar nama Kherudin itu." Maka sëm̃bah sẽgala wazir-wazir itu "Ampun tuanku bẽribu-ribu ampun ada pun sępẽrti titah kabawah duli itu sẽdia tẽrjun-jong-lah diatas batu kẽpala patek sẽkalian," maka sètẽlah habis-lah titah raja dan sëm̃bah sẽgala wazir-wazir, maka sẽkalian wazir-wazir ini pun mẽñyẽmbah mẽngangkat kadam jari sepuluh lalu bẽrmohon pulang masing-masing karumah-nya. Maka ka-esokan hari-nya maka tẽlah dimulai oleh sẽkalian pẽrdana mẽñtri mẽm-buat pẽkerjaan raja itu siang sẽrupa malam dan malam sẽrupa siang, gegak gempita-lah didalam nẽgri itu dan bẽrhimpun-lah sẽkalian isi nẽgri. Yang buta datang bẽrpimpin dan yang chapek datang bẽrtongkat.

Hata tẽlah gẽnap-lah tujuh hari tujuh malam, maka diarak orang-lah Kherudin itu, karumah raja dẽngan pẽlabagai jẽnis pẽrhiasan. Tambahan pula tuan pẽtri Shamsiah itu. Dan sërta sampai-lah Kherudin ka-balei pẽngadapan maka penoh sēsak sẽgala pẽrdana mẽñtri sida-sida bẽntara pẽnghulu nai, *

* nai pemanisan chakap sahaja seperti pekan pesara, but it seems to operate as a collective.

hulubalang rayat belakangan hina-dina sekalian dibulei rong pengadapan itu dan raja pun telah hadir duduk bersesnaian diatas singgasana takhta kerajaan-nya serta memanggil tuan kadi ia berwakil minta nikah-kan anak-nya dengan Kherudin. Maka telah datang-lah dengan bertelot merangkat kadam jari sapuloh maka telah dikabul oleh tuan kadi itu menerima wakil raja itu kemudian mengangkat tangan pula ia hendak kembali balik mendapatkan Kherudin itu. Maka serta sampai-lah dekat Kherudin maka disuruh oleh kadi, duduk *bertinggol*. Kemudian maka tuan kadi pun membaca khatabah nikah. Habis itu lalu tuan kadi *ijab kabul*† dengan Kherudin itu kemudian selesai, maka telah mendoa-lah tuan kadi pelbagai doa mintak-kan selamat anak raja dua laki istri dan kepada ayahanda dan bunda-nya, dan sekalian *rayat-bala* isi negeri semua nya, maka telah selesai lah doa itu dan diangkat dan dipimpin orang-lah Kherudin masuk ka dalam istana serta disanding-kan orang-lah Kherudin dengan tuan petri Shamsiah itu. Maka sangat-lah berkenan segala laki-laki dan perempuan, mana-mana yang memandangi-nya sa'olah sa'umpama bulan dipagar oleh bintang. Kemudian diangkat orang-lah nasi tinggi adap-adapan dengan pelbagai perhiasan-nya dan bersuap-suapan-lah laki istri-nya. Maka apabila sudah selesai dari pada bersuap-suapan kemudian dibawa oleh sida-sida bentara yang perempuan masuk ka dalam pelaminan lalu dijatoh-kan orang-lah tirai tiwangga, yang ka-amasan maka telah berbagai-lah pujok chumbuan Kherudin akan istri-nya dan istri-nya itu melakukan diri-nya itu sa-umpama-nya yang amat hina maka telah di-pandang oleh Kherudin istri-nya demikian itu tersangat-

†Rukun nikah itu, lima:—pertama wali, ka dua orang saksi, ka tiga laki-laki, ka empat perempuan, ka lima ijab kabul.

When these fundamentals are thoroughly grasped a binding marriage is an easy affair in Mohamedan law. But where they are not clearly understood the officiating party cannot perform a valid marriage. The formula of bestowal in marriage is the *ijab*, and it must be instantly replied to by the formula of acceptance, the *kabul*.

Inilah lafath ijab:—

Abdullah, aku nikahkan dikau akan *Si Patimah* anak *Mohamed* yang berwakil *ia* (or if the father is not present substitute *wali-nya*) akandakn, serta isi kahwin-nya anam puloh tengah tiga ringgit.

Kabulnya,

Aku terimalah nikah *Si Patimah binti Mohamed* serta isi kahwin anam puloh tengah tiga ringgit.

lah belas didalam hati Kherudin serta dipelok dipangku-nya dengan pelbagai pujok chumbuan perkataan yang halus-halus manis akan melipar-kan hati istri-nya. maka telah selesai dari pada hal yang demikian, maka berkaseh-kaseh-lah Kherudin ini dengan istri-nya.

Maka antara berapa lama-nya ada-lah kapada satu hari maka ini Kherudin hendak pergi berburu maka disiapkan oleh istri-nya dengan pelbagai persediaan. Maka pada waktu itu ditinggal-kan-nya chinchin kasaktian itu kapada istri-nya dengan membawa lashkar gajah kuda. Kemudian sepéninggal suami-nya pergi berburu itu maka dilihat oleh tuan petri Shamsiah itu chinchin burok pengikat-nya, maka disuruh-nya sa'orang daiang-daiang-nya pergi memanggil sa'orang tukang china yang number satu didalam negeri itu, maka sabuntardatang-lah tukang itu mengadap tuan petri, maka diberi-kan oleh tuan petri chinchin itu ia mintak ganti pengikat-nya yang terlebih elok lagi daripada itu. Maka kata tukang itu "Baik-lah," maka ia pun bermohon balik serta ia sampai karumah-nya ditatap oleh tukang itu permata chinchin itu, maka belum pernah-pernah dilihat-nya dengan begitu chante-nya. Hata pada malam itu juga ini tukang ia lari membawa itu chinchin.

Kemudian ada-lah selang antara dua hari balik-lah Kherudin daripada berburu itu dengan seberapa banyak dapat perburuan-nya serta tiba kapada istri-nya ditanya-kan-nya itu chinchin. Maka jawab istri-nya ia sudah mintak ikat kapada tukang china yang terlebih elok ikatan-nya. Maka disuruh oleh tuan petri sa'orang daiang-daiang-nya panggil tukang itu. Maka daiang pun pergi-lah serta sampai karumah tukang itu ia dapat khabar sudah lari. Kemudian ini daiang pun berlari-lah ia mendapat-kan tuan petri serta ia sambah-kan itu tukang sudah lari. Maka didengar oleh Kherudin akan perkataan daiang-daiang itu maka ia pengan tiada khabar-kan diri-nya. Maka tuan petri dukachitalah hati-nya akan suami-nya itu, maka gadoh-lah orang didalam istana itu dan berhimpun-lah ayahanda baginda melihat-kan menantu-nya pengan itu.

Maka dengan hal yang demikian dikatahawi oleh kuching kurap hal tuan-nya itu maka meshuarat-lah ia dengan anjing kurap kata-nya, "Apa-lah sudah-nya tuan kita sudah pengan beberapa hari sebab hilang chinchin kasaktian yang diberi oleh

anak raja ular itu? Fikir aku patut sangat kita pergi mēnchari itu chinchin kerana sudah dibawa oleh tukang china lari kapada lain nēgri. Jika kita tiada lalu mēnchari-kan sia-sia-lah kita tuan kita mēmbēla pēlihara kapada kita.” Maka jawab anjing kurap, “Pergi-lah kamu aku tiada lalu pergi mēnchari-nya.” Maka kata kucing kurap “Kamu itu bukan-nya tiada lalu sahaja tiada kuasa kerana kamu tiada kaseh akan tuan kamu.” Maka jawab anjing kurap “Bukan-nya aku tiada kaseh akan tuan kita itu, kaseh sangat juga, tētapi ēntah-kan kamana-mana di-bawa oleh china itu pergi-nya.” Maka kata kucing, “Jika kamu tiada lalu mēnchari, biar-lah aku kēpala-nya kamu ikut sahaja aku. Apa-apa kata aku mēsti kamu buat.” Maka jawab anjing kurap, “Jikalau begitu moh-lah kita pergi.” Habis mēshuarat-nya itu kucing dan anjing pun lalu bērjalan masok hutan kēluar hutan naik gunung turun gunung masok padang kēluar padang, lama-lama bērjumpa-lah dēngan sabuah kampung. Maka kata anjing “Aku tiada lalu bērjumpa lagi, kerana pērut aku tērlalu lapar-nya.” Maka sahut kucing “Aku pun lapar juga. Jikalau begitu biar aku pergi mēnchari nasi tētapi bērpakat-lah kita, aku sēkarang naik karumah-rumah. Jika ada nasi orang di-dapur apa bila aku tērajang-kan katanah sēkarang kamu gunggong bawa lari masok hutan.” Maka jawab anjing “Baik-lah.” Maka bērjalan kucing kurap naik karumah orang maka ditengok-nya ada sēbiji periok tēngah di-dapur pergi ia kadapur itu di-tērajang-nya itu pēriok jatoh katanah. Maka datang-lah anjing kurap gunggong bawa masok hutan, maka di-ikut oleh kucing. Tiba-tiba kadalam hutan makan-lah ia bērdua sudah kēnnyang pērut masing-masing kuat-lah masing-masing bērjalan itu.

Maka kucing kurap pergi-lah ia masok nēgri itu pērēksa akan hal orang bērchakap tiada ia dēngar apa-apa hal itu, jadi bērjalan-lah pulak ia bērdua-dua maka trus lalu katēpi laut maka dilihat-nya satu pulau. Maka kata kucing kurap, “Barang kali ada china disitu. Patut kita pergi mēnyēंबरang kapulau itu.” Maka kata anjing kurap, “Jikalau kamu lau, moh lah kita.” Maka masing-masing bērnang-lah ia kadua didalam laut itu siang malam, lama dēngan kalama'an sampai-lah ia kadua-kadua-nya kapulau itu, lalu naik kadarat bērjalan-lah kucing kurap dēngan anjing kurap di-tēpi pantēi itu. Maka kata anjing, “Hai kucing kurap, aku ini tiada lalu bērjalan lagi

kěrana pěrut aku sangat lapar-nya.” Maka jawab kuching, “Kita chari-lah ditěpi laut ini, barang kali ada ikan ditěpi pantei ini boleh kita makan.” Kěmdian sebuntar lagi běrjalan jumpa-lah ia děngan sa’ekor ikan bėsar, maka kata kuching, “Ini-lah dia ikan boleh kita makan.” Maka dimakan-lah oleh anjing dan kuching itu ikan. Habis itu lalu ia kadua běrjalan tiap-tiap malam měnněngar-kan hal china itu barang kali ada didalam pulau itu, maka tiada juga. Maka kata kuching, “Apa akhtiar kita lagi?” Maka jawab anjing, “Aku tidak tahu lagi, apa fikiran kamu aku měngikut sahaja.” Maka kata kuching, “Baik kita pěrghikapada lain něgri, barang kali ada china disitu.” Maka běrnang-lah pulak ia kadua pěrghikapada lain něgri.

Maka lama děngan kalama’an sampai-lah ia kapada satu něgri lalu naik kadarat. Maka kata anjing, “Hai kuching, aku tiada lalu lagi běrjalan kěrana aku sangat lapar.” Maka kata kuching, “Nanti-lah kamudisini biar aku měnchari makan.” Kěmdian běrjalan-lah ia lama-lama běrjumpa-lah ia děngan orang těngah měnyalai ikan maka dudok-lah ia běrindung di dalam rumput-rumput. Maka sapěninggal tuan salai pěrghikapada makan di-ambil-nya ikan lima anam ikor lalu dibawa-nya kapada anjing, lalu ia makan sama-sama děngan anjing itu, maka masing-masing pun sudah kěnnyang běrjalan-lah ia kadua-nya. Maka hari pun malam pěrghikapada ia karumah tukang amas, orang china, maka fikir kuching, “Barangkali ini-lah rumah china yang měnchuri chin-chin tuan kita itu.” Maka kata anjing “Apa-akhtiar kamu hěndak měngambil chinchin itu, jikalau ada chinchin itu di-dalam rumah ini.” Maka jawab kuching, “Ada-lah akhtiar aku, maka rupa nya bětul sunggoh-lah towkeh di-dalam rumah itu měngambil chinchin itu.” Maka kata kuching, “Baik kamu nanti di-sabělah pintu ini dan aku nanti di-sabělah pintu darat, maka jikalau kamu jumpa tikus puteh boleh kamu tangkap, tětapi jangan di-bunoh.” Maka jawab anjing, “Baik-lah ;” maka masing měnunggu pintu, satu sa’orang.

Kemudian lama-lama kira-kira sa-těngah malam lalu sa’ekor tikus puteh pada pehak kuching, maka di-tangkap oleh kuching ini tikus puteh. Maka kata tikus puteh, “Jangan-lah aku di-makan.” Maka jawab kuching, “Aku hěndak makan juga.” Maka ini tikus raja sěgala tikus di-dalam něgri itu, maka antara dēm-

kian datang-lah sĕgala orang bĕsar-bĕsar raja tikus itu maka kata sa'orang wazir raja tikus, "Jangan-lah toh kuching, di-makan raja kami itu. Sabarang ka-hĕndak boleh kami tolong." Maka kata kuching, "Baik : ada satu chinchin kasaktian di-dalam pĕti towkeh rumah ini tujoh lapis, boleh kamu ambil itu chinchin ini malam juga. Jikalau dapat itu chinchin aku lĕpas-kan raja kamu ini, jika tidak tĕntu aku makan juga." Maka jawab wazir tikus itu "Baik-lah jika ada tĕntu dapat juga ini malam." Maka bĕr-kĕrah-lah wazir tikus itu sĕkalian rayat-nya di-suroh-nya korek pĕti china itu. Maka di-korek-lah oleh tikus yang banyak itu tĕmbus satu-satu pula, tĕmbus satu pula hingga katujoh lapis-nya, maka apabila sudah tĕmbus pĕti yang tujoh-nya itu, maka ada sa'orang hulubalang tikus itu masok-lah ia ka-dalam pĕti itu di-chari-chari-nya di-dalam pĕti itu ada satu bungkus kain kĕchil sahaja di-rasa'i tikus itu bĕtul ada chinchin di-dalam-nya. Maka ia bawa keluar lalu di-bĕri-kan-nya kapada kuching itu. Maka di-tĕngok oleh kuching itu chinchin bĕtul chinchin tuannya, maka di-lĕpas-kan oleh kuching raja tikus itu maka raja tikus pun bĕr-jalan lah ia dĕngan sĕkalian rayat bĕlantara-nya dan kuching pun suka-lah hati-nya pĕrgi mĕndapat-kan anjing kurap. Maka kata kuching, "Hai, anjing kurap, chinchin tuan kita sudah aku dapat. Mari-lah kita bĕr-jalan balik." Dan chinchin itu kuching mĕmbawa-nya di-dalam mulut di-taroh-nya.

Kĕmdian apabila siang-lah hari bĕrnang-lah kuching dĕngan anjing mĕlalui laut yang amat bĕsar itu maka kuching itu tiada-lah bĕrasa pĕnat dan lĕlah oleh bĕrkat tuah chinchin itu dan anjing bĕrasa-lah ia pĕnat dan lĕlah badan-nya. Maka kata anjing, "Hai kuching biar-lah aku mĕmbawa itu chinchin pula kĕrana aku tĕngok kamu sĕgar sahaja." Maka kata kuching, "Kamu tiada boleh bawa ini chinchin. Barang kali jatuh pula sĕkarang." Maka kata anjing, "Tidak jatuh." Maka kata kuching, "Baik-lah," maka dibĕri-lah kuching itu chinchin kapada anjing, maka di-ambil oleh anjing lalu di-masok-kan-nya kapada mulut-nya. Maka ia pun kuatlah sĕdikit. Maka lama dĕngan kalama'an-nya jatuh pula ini chinchin ka-dalam laut. Maka kata anjing "Hai kuching, chinchin tuan kita sudah jatuh ka-dalam laut." Maka kata kuching "Tadi aku sudah kata, jikalau kamu bawa jatuh ini chinchin, maka kata kamu tidak. Sĕkarang sudah jatuh. Apa-lah hal kita hĕndak

mēngambil-nya?" Maka masing-masing bērnang-lah lalu sampai ka-pulau singgah-lah kucing dan anjing di-pulau itu.

"Baik ber-jalan di-tēpi pantai laut itu, maka dilihat oleh kucing ada sa'ikor ikan terguling ditēpi pantai itu, maka fikir kucing, "Ini-lah ikan bēsar pērut, aku pun lapar boleh-lah aku makan ini ikan." Maka kata kucing, "Hai, anjing, mari-lah kita makan ini. Ada ikan mati boleh kita makan dahulu, kērna pērut pun sangat lapar-nya." Maka bēr-lari-lari-lah anjing itu, tiba-tiba lalu ia makan sahaja dan kucing pun makan pula. Maka anjing itu makan pada pērut ikan itu, maka tēmbus ka-dalam-nya maka dilihat oleh anjing ada-lah sabēntok chinchin. Maka kata anjing, "Aku jumpa sabēntok chinchin didalam pērut ikan ini." Maka kata kucing "Mari aku tēngok." Maka di-bēri-kan oleh anjing rupa-nya bētul pulak chinchin yang jatuh itu, lalu diambil oleh kucing dimasok-kan-nya ka-dalam mulut-nya. Maka kata kucing "Mari kita bērnang balik." Maka kadua-nya pun bērnang-lah.

Kēmdian lama dēngan kalama'an-nya sampai-lah kadua-nya kapada satu nēgri bēr-jalan-lah kadua-nya siang sarupa malam. dan malam sarupa siang, lama dēngan kalama'an-nya sampai-lah ia kadua kapada nēgri tuan-nya, lalu ia masuk di-bawah rumah tuan-nya dan Kherudin itu maseh lagi didalam pēngsan-nya. Maka ini kucing hēndak dēkat tiada-lah dibēri orang. Maka pada waktu tēngah malam orang pun sēma-nya tidor naik kucing ini dēkat tuan-nya lalu di-lētak-kan-nya chinchin itu di-atas dada tuan-nya itu. Kēmdian bērsin-lah Kherudin ini lalu ia sēdar daripada pēngsan-nya dan masok-lah ia kadalam pēraduan-nya laki istri-nya dan sēma-sēma-nya orang tidak sēdar tērkējut pagi-pagi hari dilihat oleh orang bēr-tunggu sudah tiada lagi Kherudin pada tēmpat-nya pēngsan itu jadi gadoh-lah orang didalam istana. Maka di-sēmbah-kan orang-lah kapada raja mēngata-kan "Sri paduka anakinda Kherudin sudah tiada ia pada tēmpat pēngsan-nya itu." Dan raja itu pun duka chita-lah hati-nya mēnēngar-kan hal yang dēmikian itu. Kēmdian didalam antara itu matahari pun tuleh tēnggala ia itu angkat kēning, maka tuan pētri Shamsiah pun kēluar-lah dēri dalam pēraduan-nya maka dikētahui-nya-lah orang gadoh didalam istana-nya kahilangan suami-nya. Maka kata tuan pētri pada sa'orang daiang "Pērgi-lah kamu daiang-

daiang sěmbah-kan kapada ayah itu Kherudin ia sudah siuman daripada pěngsan-nya. Ada ia didalam pėraduan-nya itu." Maka daiang-daiang itu pun děngan sěgėra-lah bėr-lari-lari měngadap raja sěmbah-nya, " Ampun tuanku bėribu-ribu ampun ada pun patek ini datang měngadap kabawah duli di-titah-kan oleh sri paduka anakinda tuan pėtri titah-nya ada pun sėpėrti anakinda Kherudin ada ia sudah siuman daripada pěngsan-nya ada ia didalam pėraduan anakinda itu." Maka sėrta raja mėnėngar-kan sěmbah daiang-daiang itu maka raja hilang-lah duka-chita-nya. Maka sa-pėninggal daiang-daiang pėrgi měngadap raja itu Kherudin pun bangkit-lah daripada bėradu itu lalu bėr-siram kadua-laki istri-nya sėtėlə sudah bėr-siram lalu santap kadua laki istri-nya. Maka bėr-kaseh-kaseh kadua laki istri-nya.

Maka lama děngan kalama-an-nya tėlə di-ganti-kan oleh raja itu akan Kherudin-lah mėnjadi raja didalam nėgri itu dan salama ia mėnjadi raja itu bėr-tambah aman dan ma'mor didalam nėgri itu sėrta di-gėlər akan dia Sultan Kherudin Shah oleh ia sangat pandai bijak laksana pada bėla pėlihara di-atas rayat bala isi nėgri-nya dan měngaseh anak dagang sėnėtri dan bėr-tambah-tambah-lah gah mashur nama yang ka-puji-an sėmėrata nėgri-nėgri.

Maka ada-lah pada satu hari di-panggil-nya-lah sėgala orang bėsar-bėsar dan sėkalian saudara-nya. Maka dudok-lah Sultan Kherudin di-atas takhta karaja-an-nya dan bėrhimpun-lah sėkalian orang, Maka pada waktu itu tėlə di-lėtak-nya abang-nya yang tua sėkali akan mėnjadi wazir yāng bėsar sėkali didalam nėgri itu, dan saudara-nya yang lima orang itu di-jadi-kan-nya gombala kėrbau dan lėmbu dan kambing dan biri-biri dan ayam masing-masing děngan jawatan-nya. Maka kėkal-lah ia dudok di-atas takhta karaja-an-nya salama-lama-nya. Wallahu alam.